MINUTES

AND

Declaration of Christian Doctrine,

OF THE

FRIENDS' CONFERENCE,

1887.

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Friends, Society of. Indiana Yearly Meeting

MINUTES, CONCLUSIONS,

AND

Declaration of Christian Doctrine

ADOPTED BY THE

GENERAL CONFERENCE OF FRIENDS,

HELD IN RICHMOND, IND., U. S. A.,

1887.

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MINUTES

OF

FRIENDS' CONFERENCE,

Held in Richmond, Indiana,

In Ninth Month, 1887.

In accordance with the following Minutes of Indiana Yearly Meeting of last year, a conference of the Society of Friends, composed of delegates appointed by all the Yearly Meetings in the world, except that of Philadelphia, convened in Richmond, Ind., in Friends' Eighth Street Meeting House, on Sixth-day, Ninth mo. 23d, 1887, near the hour of 9 o'clock in the forenoon.

MINUTES OF INDIANA YEARLY MEETING, 1886.

49. The importance of our growth and strength in the maintenance of the common faith is such, that this Meeting unites in believing that it might be right to hold a conference of committees of American Yearly Meetings, to consider such matters appertaining to our welfare, either in faith or practice, as shall in their judgment be demanded. And that no conference be held unless six Yearly Meetings unite in the concern, and appoint committees to that service. The Meeting uniting with this, the following committee is appointed to have this subject in charge, and report to a future sitting a suitable minute embodying this concern, and the names of Friends for a committee to have charge of this work, viz.: Francis W. Thomas, Allen Jay, Elwood Scott, Daniel Hill, M. M. White, William H. Birdsall, Timothy Nicholson, Eli

Stubbs, Levi Jessup, Samuel Richie, Josiah Bailey, Joseph Wright, Jesse Compton, Dougan Clark, William P. Pinkham, Joshua Coate, Smith Gregg, Luke Thomas, Oliver Canaday, Edward Timberlake, Alfred Brown, Hezekiah B. Baily, Mahalah Jay, Rhoda C. Worthington, Amy Fulghum, Mary H. Goddard, Martha Coggeshall, Esther G. Frame, Esther G. Dickinson, and Rhoda M. Hare.

68. The committee appointed at a previous session to consider the subject of a conference of Yearly Meetings, etc., reports as follows. The report of the committee is united with, the minute presented adopted, and the Friends named appointed delegates to said conference if way opens for holding the same. This minute is directed appended to the epistles to the different Yearly Meetings with which we correspond:

To Indiana Yearly Meeting:

We, the committee appointed to consider the subject of a conference of the Yearly Meetings in America with which we correspond, are (with one exception) united in proposing that the following minute be adopted by the Yearly Meeting, and that suitable steps be taken to lay the subject before the other Yearly Meetings for their consideration. And we nominate for delegates to the conference the Friends therein named:

MINUTE.

The subject of a conference of committees from the different Yearly Meetings in America with which we correspond, having been introduced into this Meeting, after deliberate consideration it was believed that the holding of such a conference, to consider matters appertaining to the welfare of our branch of the church, would strengthen the bonds of Christian fellowship amongst us, and tend to promote unity in important matters of faith and practice, in the different bodies into which Friends in America are divided. We are therefore

united in proposing to our sister Yearly Meetings in America, that such a conference be held, and that it be composed of delegates appointed by the different Yearly Meetings, its conclusions to be only advisory; but that at least five Yearly Meetings must unite in it, or the conference not be held.

We also propose that said conference be held next year (1887) in Richmond, Ind., beginning on Sixth-day following the close of Western Yearly Meeting, at 9 A. M., and we appoint as our delegates to the same: Francis W. Thomas, William P. Pinkham, Timothy Nicholson, Allen Jay, Thomas N. White, R. W. Douglas, Mahalah Jay, Naomi W. Harrison, Tamar T. Hill, Mary H. Goddard, Esther G. Frame, and Alice Bergman.

And we further propose that a cordial invitation be extended to London and Dublin Yearly Meetings to send delegates to this conference.

On behalf of the Committee,

MAHALAH JAY, *Clerk of Committee.*

The Conference was called to order by Timothy Nicholson, of Indiana Yearly Meeting.

Joseph Bevan Braithwaite, of London Yearly Meeting, arose and spoke nearly as follows:

I wish to speak a few words before we proceed farther. We are deprived of the presence of dear Friends who are unable to attend, among whom is Francis T. King, of Baltimore. For fifty years no general conference of Friends has been held. This is the first conference which has in it seated delegates from my own Yearly Meeting, and also that of Dublin. Over fifty years ago a conference convened at Philadelphia. Surely, on the present occasion, the most solemn and reverent feeling should fill our hearts. I recommend that, before business is commenced, a period of solemn, reverential waiting be had, that we may all be baptized together in the fountain of everlasting love. Love is the pre-

cious bond which only can bind us together. Let patience, faith, and love characterize all our deliberations. One is our Master, even Christ, and all we are brethren.

Francis W. Thomas, of Indiana Yearly Meeting, was appointed temporary presiding officer. Upon taking the chair he said:

Friends and Delegates: — On behalf of Indiana Yearly Meeting I extend to you all a hearty welcome here. A general conference has been looked forward to for many years with prayerful solicitude by many concerned Friends, some of whom have been called away. The time has come, in the ordering of truth, for the Society of Friends to strengthen its stakes, and stretch abroad the curtains of its tent. We trust you will be filled with gratitude, and that a hearty response may spring up in the heart of every delegate at this omen of great good. We greet you with gratitude that you have contributed to this beneficent occasion. We take our place among you with confidence. We have felt that a step of this kind was needed, even sooner than this, to insure a link to unify the Society; but as it is deferred until now, we are gratified at this large attendance.

The Chairman, Francis W. Thomas, read a portion of Scripture — 1 Sam. ii.: 1st to 10th verses.

Many offerings of thanksgiving and prayer were made to the great Head of the church, that He might own this assembly of His people, and accord it His indispensable help and support.

Dr. William Nicholson and Mahalah Jay were appointed Clerks for the preliminary session.

From Minutes of the several Yearly Meetings, we learn that the following delegates have been appointed to this Conference, viz.:

From London Yearly Meeting — Joseph Bevan Braithwaite, Joseph Storrs Fry, George Gillett, Marriage Wallace, Sarah Satterthwaite Clark, and Maria Richardson.

From Dublin Yearly Meeting—James N. Richardson, George Grubb, and Thomas White Fisher.

From New England Yearly Meeting—Wm. O. Newhall, Benj. F. Knowles, Ruth S. Murray, Chas. H. Jones, Alfred H. Jones, Augustine Jones, Hannah J. Bailey, Elizabeth T. Larkin, and Reuben T. Jones.

From New York Yearly Meeting—James Wood, David H. Lane, Ann M. Haines, Wm. L. Deane, Augustus Taber, Caroline E. Ladd, Mary Jane Weaver, James N. Haviland, and Wm. H. S. Wood.

From Baltimore Yearly Meeting—Francis T. King, James Cary Thomas, John Pretlow, Caleb Winslow, Mary S. Edge, Mary W. Thomas, Jane E. White, and Mary S. Thomas.

From North Carolina Yearly Meeting—Joseph Moore, Josiah Nicholson, Mary C. Woody, and Abigail N. Mendenhall.

From Ohio Yearly Meeting—D. B. Updegraff, Jacob Baker, Lida G. Romick, Wm. J. Harrison, Asa Pim, Sarah E. Jenkins, John Butler, Wm. G. Hubbard, Edward G. Wood, Israel P. Hole, James Farmer, Hannah B. Tatum, Hannah W. Blackburn, and Mary C. Wood.

From Indiana Yearly Meeting—Francis W. Thomas, Wm. P. Pinkham, Timothy Nicholson, Allen Jay, Thomas N. White, Robert W. Douglas, Mahalah Jay, Naomi W. Harrison, Tamar T. Hill, Mary H. Goddard, Esther G. Frame, and Alice Bergman.

From Western Yearly Meeting—Barnabas C. Hobbs, Calvin W. Pritchard, David Hadley, Wm. L. Pyle, Nathan H. Clark, Samuel Trueblood, Eliza C. Armstrong, Drusilla Wilson, Francis C. Jenkins, Lucinda M. Edwards, and Martha J. Binford.

From Iowa Yearly Meeting—Elias Jessup, Isom P. Wooton, Benjamin Trueblood, John F. Hanson, Charles Hutchinson, John H. Douglas, Addison White, Abby G. Mendenhall,

Martha Battey, Wm. P. Smith, Jane Votaw, and Jehu H. Stuart.

From Canada Yearly Meeting — Howard Nicholson, John T. Dorland, John Richard Harris, Samuel Rogers, and Hannah J. Cody.

From Kansas Yearly Meeting — Wm. Nicholson, Drusilla Wilson, Rachel Woodard, Wm. H. Coffin, Mary H. Rogers, and Jesse W. Wilmore.

The whole number of delegates appointed was ninety-nine.

The following nine original appointees of their respective Yearly Meetings are prevented by sickness or other circumstances from attending the Conference, as delegates, except Drusilla Wilson, who, having removed from Kansas into the limits of Western Yearly Meeting, was appointed by it, and is attending the Conference as a delegate from Western Yearly Meeting, viz.: Marriage Wallace, Charles H. Jones, Reuben T. Jones, Caroline E. Ladd, Francis T. King, Josiah Nicholson, Drusilla Wilson, Mary H. Rogers, and Martha Battey.

The following Friends presented proper credentials, and took their places as delegates to the Conference, viz.: Charles Brady, appointed by London Meeting for Sufferings, to take the place of Marriage Wallace; Timothy B. Hussey, appointed by New England Representative Meeting, filled the place of Reuben Jones; Francis White, appointed by Baltimore Representative Meeting, filled the place of Francis T. King; Washington Hadley and Miriam A. Maxwell, by appointment of Kansas Representative Meeting, filled the places of Drusilla Wilson and Mary H. Rogers. The whole number of delegates in attendance is ninety-five.

The Conference invited Dr. James E. Rhoads, David Scull, Dr. Henry Hartshorne, and John B. Garrett, of Philadelphia Yearly Meeting, who were present, to seats in the Conference, and to participate in discussions, but not to serve

on committees, nor to have a voice in the decisions of the Conference.

The following delegates are appointed a committee on permanent organization, to report at next session, viz.: Joseph Storrs Fry, Thomas White Fisher, William O. Newhall, William H. S. Wood, Dr. Caleb Winslow, Abigail N. Mendenhall, John Butler, Allen Jay, Nathan H. Clark, Isom P. Wooton, William H. Coffin, and John T. Dorland.

The following delegates, viz.: Charles Brady, George Grubb, Augustine Jones, Augustus Taber, Dr. James Cary Thomas, Joseph Moore, Jacob Baker, Timothy Nicholson, Benjamin Trueblood, Dr. William Nicholson, Howard Nicholson, and David Hadley, are appointed to consider and to formulate propositions to be presented for the deliberation of the Conference, to report methods of business and rules of procedure, and their judgment as to whether the sessions of this Conference shall be open, or otherwise. Said committee are to appoint a sub-committee of their number, to whom subjects for consideration may be presented, and to report to the Conference the names of the sub-committee.

The Conference directs the Committee on Business to arrange with a competent stenographer, to keep an accurate record of the proceedings of the Conference, the same to be the exclusive property of the Conference, and subject to its disposal.

The Conference then adjourned to 3 o'clock P.M.

AFTERNOON SESSION — 3 O'CLOCK.

The committee on permanent organization propose James Wood, of New York Yearly Meeting, as permanent Chairman, and Dr. Jehu H. Stuart, of Iowa Yearly Meeting, and Mahalah Jay, of Indiana Yearly Meeting, as Clerks. This report is united with, and they are appointed accordingly.

The Committee on Business made a partial report, which was amended, and adopted, as follows:

1. Three regular sessions of the Conference shall be held each day, on Sixth, Seventh, and Second-days:

First, from 9 to 12 o'clock A. M.

Second, from 3 to 5 o'clock P. M.

Third, from 7 to 9 o'clock P. M.

2. It is the decision of the Conference that the wives and husbands of the delegates shall be admitted to the floor of the Conference, and that each delegation shall have the privilege of inviting not more than ten persons as visitors to the sessions of the Conference — the visitors, thus invited, to occupy seats in the rear of those occupied by the delegates.

3. They recommend that in determining the decisions of the Conference, the ordinary methods in use among Friends shall be observed.

4. Each delegate, on rising to speak, shall be recognized by the Chairman, and the name of the speaker, and the Yearly Meeting from which he or she is accredited, shall be distinctly announced.

5. No speaker shall occupy more than twenty minutes in his address, without consent of the Chairman, nor shall he speak a second time, upon any one proposition, without the permission of the Chairman, and the second address shall be limited to five minutes, except by consent of the Chairman.

6. The committee recommend that Anna Taylor, of Indianapolis, Ind., be appointed stenographer for the Conference.

Our aged Friend, Eli Jones, of New England Yearly Meeting, was invited to a seat on the floor of the Conference.

The Conference adjourned to 7 o'clock P. M.

EVENING SESSION — 7 O'CLOCK.

The Business Committee reported to the Conference, for its consideration, the following question: Is it desirable that all the Yearly Meetings of Friends in the world should adopt one declaration of Christian Doctrine?

The discussion of the question was opened by Francis W. Thomas, who was followed by Dr. James E. Rhoads, Israel P. Hole, Mary W. Thomas, Charles Brady, Jacob Baker, Dr. James C. Thomas, Barnabas C. Hobbs, D. B. Updegraff, and Dr. Henry Hartshorne, all of whom but one spoke in the affirmative.

The Committee on Business propose that the following delegates constitute the sub-committee to receive subjects for consideration, as referred to in the appointment this morning, viz.: Charles Brady, David Hadley, Augustus Taber, Timothy Nicholson, and Benjamin Trueblood, which was united with by the Conference.

The Committee on Business also proposed the following topic for discussion to-morrow morning, viz.: What is the mission of the Society of Friends, and what is its message to the world? How can we best fulfill and declare them?

The Conference adjourned to 9 o'clock to-morrow morning.

SEVENTH-DAY MORNING — 9 O' CLOCK.

After a period of devotion and prayer, the minutes of the afternoon and evening sessions of yesterday were read and approved.

The topic agreed upon at the afternoon session yesterday was considered. Joseph Bevan Braithwaite spoke first, and was followed by Francis W. Thomas, Dr. James C. Thomas, Benjamin Trueblood, B. C. Hobbs, Esther G. Frame, George Gillett, John T. Dorland, I. P. Hole, and James Wood.

It was suggested and heartily endorsed that the delegates from the various Yearly Meetings seek occasion to become acquainted with one another.

Benj. Trueblood proposed, and the Conference concurred, that a committee of five be appointed by the Chairman, to prepare a statement of the conclusions reached by this Conference.

President Joseph John Mills extended a cordial invitation to the Conference to visit Earlham College.

The Business Committee propose for consideration at the afternoon session the following question: Is it desirable that there should be a union of the Yearly Meetings for Foreign Mission work?

Conference adjourned to 3 o'clock.

AFTERNOON SESSION — 3 O' CLOCK.

After a period of devotion, the Chairman announced as committee to prepare a statement of conclusions reached by the Conference, the following delegates, viz.: Joseph Storrs Fry, Ruth S. Murray, Francis W. Thomas, Wm. Nicholson, and Isom P. Wooton.

The topic proposed in the forenoon session — Union in Foreign Mission Work — was taken up and considered. Mahalah Jay made a statement of the present standing of the work in the American Yearly Meetings. She was followed in the discussion by Isom P. Wooton, R. W. Douglas, F. W. Thomas, Timothy B. Hussey, Hannah J. Cody, Eliza Armstrong, Charles Hutchinson, Dr. James E. Rhoads, C. W. Pritchard, Sarah E. Jenkins, David Scull, Allen Jay, Mary S. Thomas, D. B. Updegraff, John B. Garrett, and some others.

The Conference favors a union of the American Yearly Meetings in foreign mission work, in such way and time as may be practicable.

The Conference accepted the invitation to visit Earlham College, in a body, on Second-day of next week, at fifteen minutes past one o' clock, the afternoon session to convene at half-past three o' clock and continue to half-past five.

Conference adjourned to 7 o'clock.

EVENING SESSION — 7 O'CLOCK.

After a period of devotion and prayer, the Chairman read the following report from the Business Committee in

relation to the Ordinances, which is accepted and adopted by the Conference without dissent:

REPORT.

To the Conference:

A number of suggestions having been made by members of the Conference to the Business Committee, in reference to the teaching and practice of Water Baptism and the Supper, by those in official positions in the Society of Friends, the Committee have given careful attention thereto, but believe that the recent official utterances and reaffirmations of eight Yearly Meetings on this continent have definitely settled these questions. They present with this report an extract from the Minutes of Indiana Yearly Meeting, which is in substantial agreement with the Minutes of other Yearly Meetings; and we advise that the subject be not entered upon or debated at this time. The extract from the Minute of Indiana Yearly Meeting is as follows:

"We believe it to be inconsistent for any one to be acknowledged or retained in the position of Minister or Elder among us who continues to participate in or to teach the necessity of the outward rite of Baptism or the Supper." (Minutes 1886, p. 52.)

According to a previous announcement of the Business Committee, the following subject became the next for consideration by the Conference, viz.: Regularly established public Meetings for Worship, and the manner of conducting them.

The discussion was opened by George Grubb, who was followed by Joseph B. Braithwaite, Mary S. Thomas, B. C. Hobbs, Mary J. Weaver, Isom P. Wooton, William G. Hubbard, Dr. James Cary Thomas, Jane Votaw, Ruth S. Murray, Mary C. Woody, Benjamin Trueblood, James N. Richardson, Dr. Henry Hartshorne, and Joseph Storrs Fry.

The Conference adjourned to 9 o'clock Second-day morning.

SECOND-DAY MORNING — 9 O'CLOCK.

After the reading of Scripture, and a period of devotion, the Clerk read the Minutes of the sessions of Seventh-day. The record concerning the action of the Conference with reference to the Ordinances, not being entirely satisfactory to the Conference, that subject was reconsidered, and returned to the Business Committee to report upon at a future session.

The following proposition, received from the Business Committee, was concurred in by the Conference. It was referred to the following delegates proposed by the Committee, to consider, and make report upon to a future session of the Conference, viz.: Joseph B. Braithwaite, William Nicholson, George Grubb, James Cary Thomas, James Wood, Joseph Moore, B. C. Hobbs, Jane E. White, Benjamin Trueblood, George Gillett, Jacob Baker, and Mahalah Jay:

PROPOSITION.

The Conference having decided that one Declaration of Christian Doctrine is desirable, we therefore recommend that a committee be appointed to prepare a statement of our Christian belief, as a branch of the Church of Christ, and report to a future session of the Conference.

The subject previously agreed upon for discussion at this session of the Conference was taken up, which is as follows: The proper relations of the Ministry to the Church, and the duty of the Church towards the Ministry in connection with the liberty of prophesying, and the necessity of maintaining it inviolate in all our meetings.

The discussion was opened by Thomas White Fisher, who was followed by Nathan H. Clark, C. W. Pritchard, and R. W. Douglas.

The time for adjournment having arrived, the further discussion of this subject was postponed until the afternoon session at half-past three o'clock. It was proposed by the Business Committee, and concurred in by the Conference, that

when it adjourns this evening, it do so to meet to-morrow afternoon at 2 o'clock, to consider the report of the committee just appointed to prepare a Declaration of Christian Doctrine.

The Conference adjourned, in accordance with a previous arrangement made to visit Earlham College, until half-past three o'clock.

SECOND-DAY AFTERNOON — 3:30 O'CLOCK.

The discussion of the subject in relation to the Ministry was resumed, according to agreement at the forenoon session, by Charles Hutchinson, who was followed by Dr. James C. Thomas, George Gillett, John Henry Douglas, Jesse Wilmore, Howard Nicholson, B. C. Hobbs, Joseph Storrs Fry, David H. Lane, and Timothy B. Hussey.

Further discussion of this subject was postponed until the reassembling at the evening session.

The Business Committee made the following report on the subject of the Ordinances, referred back to them at the morning session, which is unanimously concurred in by the Conference.

REPORT.

A number of suggestions having been made by members of the Conference to the Business Committee, in reference to the teaching and practice of Water Baptism and the Supper, by those in official positions in the Society of Friends, the committee have given careful attention thereto, but believe that the recent official utterances, reaffirmations, and enactments of London Yearly Meeting, and of eight of the Yearly Meetings of Friends on this continent, in relation to Water Baptism and the Supper, have so definitely settled these questions in our branch of the Christian church, that there is no occasion for the discussion of them by this Conference.

The Conference adjourned to 7 o'clock.

EVENING SESSION — 7 O'CLOCK.

Further discussion of the subject before the Conference was resumed by Mary J. Weaver. She was followed by Ben-

jamin Trueblood, Francis W. Thomas, Mary S. Thomas, Jno. F. Hanson, Sarah Satterthwaite Clark, David Hadley, Augustine Jones, Mary C. Woody, D. B. Updegraff, Jas. N. Richardson, Maria Richardson, Jas. M. Haviland, I. P. Hole, Eliza C. Armstrong, Allen Jay, Sarah Jenkins, and Jno. T. Dorland.

Conference adjourned, to meet to-morrow at 2 P. M.

THIRD-DAY AFTERNOON — 2 O' CLOCK.

The minutes of the sessions of the Conference of yesterday were read and approved.

The following proposition from the Business Committee was received for consideration, viz.: Shall we recommend the establishment of a Conference of Yearly Meetings, with certain delegated powers, to meet at stated periods?

The discussion was opened by Dr. Wm. Nicholson, who was followed by Dr. Henry Hartshorne, and Barnabas C. Hobbs, after which the subject was laid upon the table.

The committee which was appointed to prepare and submit to the Conference a declaration of Christian Doctrine, produced a partial statement, which was received. After careful deliberation, the portion thus presented by the committee was adopted by the Conference.

Conference adjourned to 7 o'clock P. M.

EVENING SESSION — 7 O'CLOCK.

After a period of devotion, the Chairman expressed, on behalf of the Conference, thanks to Friends of Indiana Yearly Meeting for their kind reception of the delegates and care in securing comfortable homes for them; to the congregation accustomed to meet in this house, for its use; to E. G. Hill, for beautiful floral decorations; to the President, officers, and students of Earlham College, for their courteous reception; and to J. C. Shaffer, for free transportation of delegates to the College.

Joseph Storrs Fry expressed the obligation felt by the delegates from London and Dublin Yearly Meetings for the hospitable reception they had received.

F. W. Thomas expressed the great satisfaction that Friends of Indiana Yearly Meeting felt in the privilege of receiving and entertaining the delegates to the Conference.

At the suggestion of the Business Committee, the whole matter of the preparation, printing, and distribution of the transactions of the Conference, including the form in which they shall be issued, and number of copies, was referred to the delegates of Indiana Yearly Meeting, in conjunction with the Clerks; and they are authorized by the Conference to draw upon the several Yearly Meetings represented for their respective shares of the expense, in proportion to their membership.

The Committee on a Declaration of Christian Doctrine submitted the remaining part of their report, which the Conference accepted, and, with one small alteration, adopted.

The committee appointed to prepare a statement of the conclusions reached by the Conference upon subjects which came before it, presented their report, which the Conference adopted.

The proposition with reference to the establishment of a Conference of Yearly Meetings, with certain delegated powers, to meet at stated periods, was taken from the table, and the Conference requests the Yearly Meetings to consider this subject.

Expressions of thanks were tendered the officers for their efficiency in serving the Conference.

Having finished the work brought before it, and with humble and sincere acknowledgment of the goodness of God in permitting the assembling of so many representatives from all the Yearly Meetings in the world, and in enabling it to perform its labors with so much unity and brotherly condescension, the Conference adjourned *sine die*.

JAMES WOOD, *Chairman.*

JEHU H. STUART, } *Clerks.*
MAHALAH JAY, }

CONCLUSIONS OF THE CONFERENCE.

At a conference of delegates from the Yearly Meetings of London, Dublin, New England, New York, Baltimore, North Carolina, Ohio, Indiana, Western, Iowa, Canada, and Kansas, convened at Richmond, Indiana, by invitation of Indiana Yearly Meeting, commencing Ninth Mo. 23, and ending Ninth Mo. 27, 1887:

After a time of solemn waiting on the Lord in prayer, and the appointment of committees for the arrangement of the business, the following subject was proposed for consideration:

"Is it desirable that all the Yearly Meetings of Friends in the world should adopt one declaration of Christian doctrine?"

The Conference gave an affirmative answer to this question. While the Holy Scriptures must ever be the outward test of our faith and doctrine, men differ in their interpretation of them.

It was considered desirable that some method should be taken to form a common declaration of fundamental doctrine, which might prevent the tendency towards disintegration of the Society. The various Yearly Meetings have issued their own declarations on this subject, which are in substantial agreement; but it was deemed to be for the benefit of the Society at large, that a simple statement of the doctrines professed by us should be drawn up, which might form an expression of the faith which we hold in common.

At a subsequent sitting a committee was appointed to prepare such a declaration. This was afterwards submitted and was approved by the Conference, and is sent to the Yearly Meetings for their consideration and adoption.

The next subject claiming the attention of the Conference was the question: "What is the mission of the Society of Friends; what is its message to the world; and how can we best fulfill and declare them?"

It was felt that as a part of the church of the Lord Jesus Christ, we have a share in the great mission which is contained in the command, "Go ye into all the world, and preach the Gospel to every creature." It was further acknowledged that, whilst in common with our fellow-Christians we have to proclaim the fundamental truths of the Gospel, fully accepting the historical record of all that our Savior did and suffered; his birth, his teachings, his holy life, his death for the sins of the world, his resurrection and ascension; we have to testify to the practical realization of these truths in our own experience, and to the duty of carrying out in our daily life all that belongs to their spiritual application.

Our testimony to the Headship of Christ over his church; to the freedom of the Gospel ministry, and the bestowing of the gifts of the Spirit upon men and women in our congregations apart from any ordination by man; to the simplicity of Divine worship as opposed to ritualism; the true meaning of baptism and the supper as opposed to all dependence upon outward forms and ceremonies; our conviction of the utter inconsistency of all war with the teachings of Christ, and other kindred subjects, were referred to, and accepted as the voice of the Conference. These truths are needed by the world, and should be carried into all the reforms of the day, as an energizing, purifying influence, which shall tend to the glory of God, and the blessing of the world.

The Conference then entered upon the consideration of the third question:

"Is it desirable that there should be a union of the American Yearly Meetings in Foreign Mission work?"

An affirmative answer was the result of the discussion of this question; and it was concluded that it is desirable to have

one central board of missions, whose actions would unify the efforts now put forth by the different Yearly Meetings, and enable them to work more wisely and efficiently.

The different objects interesting the separate organizations might still be pursued, but as there is strength in union, it was recommended that one general association should be formed as soon as practicable.

The fourth subject brought before the Conference was: "Meetings for Worship, and the Method of Conducting them."

We reverently and thankfully accept the teaching of our blessed Lord, that "God is a Spirit; and they that worship him must worship him in spirit and in truth." Upon this is based the expression of George Fox, "Hold all your meetings in the power of God."

While the requirements of various places may differ, it was the opinion of the Conference that to-day, as of old, the guidance of the Head of the church should be sought by those assembled. Waiting upon him for direction, with the prayer arising from each heart, "Lord, what wilt thou have me to do?" the various gifts of His believing children will be exercised to His glory, and the edification of the church.

The ministry of the word, the prayer for help, the reading of the Scriptures, the hymn of praise, or the silent waiting upon the Lord for strength, may, any or all, be used by the Spirit, to the exaltation of the Lord Jesus as a Prince and a Savior, for the blessing of the congregation.

But a loving caution was felt to be needful, lest our zeal lead any of us into an undue activity of service, which would prevent our hearing the still, small voice of the Spirit, and hinder the work assigned to each one in the church.

Especially in regard to singing, reference was made to the danger of using words which may not be suited to the condition of those present, or of allowing a merely cultivated taste for music to lead into arrangements inconsistent with spiritual worship by the whole congregation.

The following report from the Business Committee on the subject of the Ordinances, was received, and adopted by the Conference without a dissenting voice:

"A number of suggestions having been made by members of the Conference to the Business Committee, in reference to the teaching and practice of Water Baptism and the Supper, by those in official positions in the Society of Friends, the Committee have given careful attention thereto, but believe that the recent official utterances, reaffirmations, and enactments of London Yearly Meeting, and of eight of the Yearly Meetings on this continent, in relation to Water Baptism and the Supper, have so definitely settled these questions in our branch of the Christian church, that there is no occasion for the discussion of them by the Conference."

The sixth question brought before the Conference was as follows:

"What is the relation of the ministry to the church, and of the church to the ministry, and how shall the ministry be sustained?"

The subject of the ministry of the gospel in its relation to the church, was entered upon with a deep sense of its great importance and many bearings upon the welfare of the flock. There was a general concurrence of judgment on the nature of the call to the ministry, the qualifications for it, and the manner in which it should be exercised. It was considered of primary importance that those who uphold a living Savior, should themselves know the cleansing in His precious blood, and being born again into His kingdom. Then, baptized with the Holy Ghost, they are ready to be used by Him to His glory.

A gift in the ministry is not conferred by any educational process, but all the powers of the ministers should be cultivated to their fullest extent, that there may be skilled workmen for the Lord. He calls the ignorant into his service, but He does not want them to continue in that condition.

All may not have equal advantages, but the Holy Scriptures are open, and by reading, meditation, and study of the written word, the mind will be filled with truths, which the Holy Spirit will call forth from time to time, as He wills.

There was considerable diversity of opinion as to what arrangements are allowable for securing a regular ministry in those congregations not already provided for in that respect. The Conference did not presume to advise our meetings as to the exact course which it might be right to pursue in each case. Whilst recognizing the need of increased earnestness and devotion to the Lord's service on the part of all and the call for an extension of evangelistic work, there was a general desire that our section of the church might ever be faithful in her testimony for the Lord, in the place which He has assigned her.

As the leading of the Lord's spirit is faithfully followed, there will be a right exercise of the liberty of the Gospel in the ordering of our church work, but it is important that those who are rightly occupying a prominent position in our meetings should not become a separate order of men and women, on whom the charge of the congregation should be conferred, thus virtually excluding the gifts of other brothers or sisters.

It was also considered that any pecuniary assistance which may be rendered in aid of the work of the ministers, should be free from any suspicion of creating places for the exercise of a profession, to be sought for as a maintenance.

The blessed service of the Lord should be free in more senses than one, and dependence upon Him for the supply of all our need should be encouraged.

No church will reach a full measure of prosperity, until it is ready heartily to appreciate, and lovingly and efficiently to aid the earnest labors of a devoted and self-sacrificing ministry; therefore, while offering some words of loving counsel, we wish to extend to our brothers and sisters so engaged, an

expression of affectionate interest and sympathy, and an earnest desire for the blessing of the Lord upon their faithful service.

MINUTE OF CONFERENCE.

The proposition with reference to the establishment of a conference of Yearly Meetings, with certain delegated powers, to meet at stated periods, was considered, and the conference requests the Yearly Meetings to consider this subject.

JAMES WOOD, *Chairman.*

JEHU H. STUART, } *Clerks.*
MAHALAH JAY, }

A DECLARATION

OF SOME OF THE

FUNDAMENTAL PRINCIPLES OF CHRISTIAN TRUTH

AS HELD BY THE

RELIGIOUS SOCIETY OF FRIENDS.

It is under a deep sense of what we owe to Him who has loved us that we feel called upon to offer a declaration of those fundamental doctrines of Christian truth that have always been professed by our branch of the Church of Christ.

OF GOD.

We believe in one holy,[1] almighty,[2] all-wise,[3] and everlasting[4] God, the Father,[5] the Creator[6] and Preserver[7] of all things; and in Jesus Christ, His only Son, our Lord, by whom all things were made,[8] and by whom all things consist;[9] and in one Holy Spirit, proceeding from the Father and the Son,[10] the Reprover[11] of the world, the Witness for Christ,[12] and the Teacher,[13] Guide,[14] and Sanctifier[15] of the people of God; and that these three are one in the eternal Godhead;[16] to whom be honor, praise, and thanksgiving, now and forever. Amen.

[1] Isa. vi. 3, lvii. 15.
[2] Gen. xvii. 1.
[3] Rom. xi. 33, xvi. 27.
[4] Ps. xc. 1, 2.
[5] Matt. xi. 25–27.
[6] Gen. i. 1.
[7] Job vii. 20.
[8] John i. 3.
[9] Col. i. 17.
[10] John xv. 26, xvi. 7.
[11] John xvi. 8.
[12] John xv. 26.
[13] John xiv. 26.
[14] John xvi. 13.
[15] II. Thes. ii. 13.
[16] Matt. xxviii. 19, John x. 30, xvii. 21.

N. B.—It should be understood that the quotations from Scripture are made from the Authorized Version, unless stated to be from the Revised Version.

THE LORD JESUS CHRIST.

It is with reverence and thanksgiving that we profess our unwavering allegiance to our Lord and Savior, Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him.[1] In Him was life,[2] and the life was the light of men.[2] He is the true Light which lighteth every man that cometh into the world;[3] through whom the light of truth in all ages has proceeded from the Father of lights.[4] He is the eternal Word[5] who was with God and was God, revealing Himself in infinite wisdom and love, both as man's Creator[6] and Redeemer;[7] for by Him were all things created that are in heaven and that are in earth, visible and invisible. Conceived of the Holy Ghost,[8] born of the virgin Mary,[9] the Word was made flesh,[10] and dwelt amongst men. He came in the fullness[11] of the appointed time, being verily foreordained before the foundation of the world,[12] that He might fulfill[13] the eternal counsel of the righteousness and love of God for the redemption of man.[14] In Him dwelleth all the fullness of the Godhead bodily.[15] Though He was rich, yet, for our sakes, He became poor, veiling in the form of a servant[16] the brightness of His glory, that, through Him, the kindness and love of God[17] toward man might appear in a manner every way suited to our wants and finite capacities. He went about doing good;[18] for us He endured[19] sorrow, hunger, thirst, weariness,[20] pain, unutterable anguish[21] of body and of soul, being in all points tempted like as we are, yet without sin.[22] Thus humbling himself that we might be exalted, He emphatically recognized the duties and the sufferings of humanity as among the means whereby, through the obedience of faith, we are to be dis-

[1] John i. 18.
[2] John i. 4.
[3] John i. 9.
[4] James i. 17.
[5] John i. 1.
[6] Col. i. 13–16.
[7] Col. i. 14.
[8] Matt. i. 20.
[9] Matt. i. 23–25, Luke i. 35.
[10] John i. 14.
[11] Gal. iv. 4.
[12] I. Peter i. 20.
[13] Isa. xi. 1–5, Isa. lii. 13–15.
[14] Isa. liii.
[15] Col. ii. 9.
[16] Phil. ii. 7.
[17] Titus iii. 4.
[18] Acts x. 38.
[19] Isa. liii. 4, Luke xii. 50, Luke xix. 41, xxii. 44.
[20] John iv. 6.
[21] Luke xxii. 43, 44.
[22] Heb. iv. 15.

ciplined for heaven, sanctifying them to us, by Himself performing and enduring them, leaving us the one perfect example[1] of all righteousness[2] in self-sacrificing love.

But not only in these blessed relations must the Lord Jesus be ever precious to His people. In Him is revealed as true God and perfect man,[3] a Redeemer, at once able to suffer and almighty to save. He became obedient[4] unto death, even the death of the cross, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world;[5] in whom we have redemption through his blood,[6] the forgiveness of sins according to the riches of his grace. It is our joy to confess that the remission of sins which any partake of is only in and by virtue of His most satisfactory sacrifice and no otherwise.[7] He was buried and rose again the third day,[8] according to the Scriptures, becoming the first fruits[9] of them that sleep, and having shown Himself alive after His passion, by many infallible proofs,[10] He ascended into heaven, and hath sat down at the right hand of the Majesty on high, now to appear in the presence of God for us.[11] With the apostles who beheld His ascension, we rest in the assurance of the angelic messengers, "This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."[12] With the apostle John, we would desire to unite in the words, "Amen; even so, come, Lord Jesus."[13] And now, whilst thus watching and waiting, we rejoice to believe that He is our King and Savior. He is the one Mediator of the new and everlasting covenant,[14] who makes peace and reconciliation between God offended and man offending;[15] the great High Priest whose priesthood is unchangeable.[16] He is able to save them to the uttermost that come unto God by Him,

[1] I. Peter ii. 21.
[2] Matt. iii. 15.
[3] Eph. iv. 13.
[4] Phil. ii. 8.
[5] I. John ii. 2.
[6] Eph. i. 7.
[7] Barclay's Apology, Propos. v. and vi., §15, p. 141.
[8] I. Cor. xv. 4
[9] I. Cor. xv. 23.
[10] Acts i. 3.
[11] Heb. i. 3, ix. 24.
[12] Acts i. 11., and see v. 7.
[13] Rev. xxii. 20.
[14] I. Tim. ii. 5, Heb. ix. 15.
[15] George Fox's Epistle to the Governor of Barbadoes.
[16] Heb. iv. 14, vii. 24.

seeing He ever liveth to make intercession for them.[1] All power is given unto him in heaven and in earth.[2] By Him the world shall be judged in righteousness;[3] for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father.[4] All that are in the graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment.[5] (R.V.)

We reverently confess and believe that divine honor and worship are due to the Son of God, and that He is in true faith to be prayed unto, and His name to be called upon, as the primitive Christians did, because of the glorious oneness of the Father and the Son; and that we cannot acceptably offer prayers and praises to God, nor receive from Him a gracious answer or blessing, but in and through his dear Son.[6]

We would, with humble thanksgiving, bear an especial testimony to our Lord's perpetual dominion and power in His church. Through Him the redeemed in all generations have derived their light, their forgiveness, and their joy. All are members of this church, by whatsoever name they may be called among men, who have been baptized by the one Spirit into the one body; who are builded as living stones upon Christ, the Eternal Foundation, and are united in faith and love in that fellowship which is with the Father and with the Son. Of this church the Lord Jesus Christ is the alone Head.[7] All its true members are made one in Him. They have washed their robes and made them white in His precious blood,[8] and He has made them priests unto God and His Father.[9] He dwells in their hearts by faith, and gives them of His peace. His will is their law, and in Him they enjoy the true liberty, a freedom from the bondage of sin.

[1] Heb. vii. 25.
[2] Matt. xxviii. 18.
[3] Acts xvii. 31.
[4] John v. 22, 23.
[5] John v. 28, 29.
[6] Declaration of 1693, in Sewell's Hist., vol. II., 379.
[7] Eph. i. 22.
[8] Rev. vii. 14.
[9] Rev. i. 6.

THE HOLY SPIRIT.

We believe that the Holy Spirit is, in the unity of the eternal Godhead, one with the Father and with the Son.[1] He is the comforter "Whom," saith Christ, "the Father will send in my name."[2] He convinces the world of sin, of righteousness, and of judgment.[3] He testifies of and glorifies Jesus.[4] It is the Holy Spirit who makes the evil manifest. He quickens them that are dead in trespasses and sins, and opens the inward eye to behold the Lamb of God that taketh away the sin of the world.[5] Coming in the name and with the authority of the risen and ascended Savior, He is the precious pledge of the continued love and care of our exalted King. He takes of the things of Christ and shows them, as a realized possession, to the believing soul.[4] Dwelling in the hearts of believers,[6] He opens their understandings that they may understand the Scriptures, and becomes, to the humbled and surrendered heart, the Guide, Comforter, Support, and Sanctifier.

We believe that the essential qualification for the Lord's service is bestowed upon His children through the reception and baptism of the Holy Ghost. This Holy Spirit is the seal of reconciliation to the believer in Jesus,[7] the witness to his adoption into the family of the redeemed;[8] the earnest and the foretaste of the full communion and perfect joy which are reserved for them that endure unto the end.

We own no principle of spiritual light, life, or holiness, inherent by nature in the mind or heart of man. We believe in no principle of spiritual light, life, or holiness, but the influence of the Holy Spirit of God, bestowed on mankind, in various measures and degrees, through Jesus Christ our Lord. It is the capacity to receive this blessed influence, which, in an especial manner, gives man pre-eminence above

[1] Matt. xxviii. 19, II. Cor. xiii. 14.
[2] John xiv. 26.
[3] John xvi. 8.
[4] John xvi. 14.
[5] Eph. ii. 1.
[6] John xiv. 17.
[7] Eph. i. 13, 14.
[8] Rom. viii. 15, 16.

the beasts that perish; which distinguishes him, in every nation and in every clime, as an object of the redeeming love of God; as a being not only intelligent but responsible; for whom the message of salvation through our crucified Redeemer is, under all possible circumstances, designed to be a joyful sound. The Holy Spirit must ever be distinguished, both from the conscience which He enlightens, and from the natural faculty of reason, which when unsubjected to His Holy influence, is, in the things of God, very foolishness. As the eye is to the body, so is the conscience to our inner being, the organ by which we see; and, as both light and life are essential to the eye, so conscience, as the inward eye, cannot see aright, without the quickening and illumination of the Spirit of God. One with the Father and the Son, the Holy Spirit can never disown or dishonor our once crucified and now risen and glorified Redeemer. We disavow all professed illumination or spirituality that is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem.

THE HOLY SCRIPTURES.

It has ever been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation, through faith which is in Jesus Christ. "These are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through His name."[1] The Scriptures are the only divinely authorized record of the doctrines which we are bound, as Christians, to accept, and of the moral principles which are to regulate our actions. No one can be required to believe, as an article of faith, any doctrine which is not contained in them; and whatsoever any one says

[1] John xx. 31.

or does, contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion. To the Christian, the Old Testament comes with the solemn and repeated attestation of his Lord. It is to be read in the light and completeness of the New; thus will its meaning be unveiled, and the humble disciple will be taught to discern the unity and mutual adaptation of the whole, and the many-sidedness and harmony of its testimony to Christ. The great Inspirer of Scripture is ever its true Interpreter. He performs this office in condescending love, not by superseding our understandings, but by renewing and enlightening them. Where Christ presides, idle speculation is hushed; His doctrine is learned in the doing of His will, and all knowledge ripens into a deeper and richer experience of His truth and love.

MAN'S CREATION AND FALL.

It pleased God, in His wisdom and goodness, to create man out of the dust of the earth, and to breathe into his nostrils the breath of life, so that man became a living soul; formed after the image and likeness of God, capable of fulfilling the divine law, and of holding communion with his Maker.[1] Being free to obey, or to disobey, he fell into transgression, through unbelief, under the temptation of Satan,[2] and, thereby, lost that spiritual life of righteousness, in which he was created; and, so, death passed upon him, as the inevitable consequence of his sin.[3] As the children of fallen Adam, all mankind bear his image. They partake of his nature, and are involved in the consequences of his fall. To every member of every successive generation, the words of the Redeemer are alike applicable, "Ye must be born again."[4] But while we hold these views of the lost condition of man in the fall, we rejoice to believe that sin is not imputed to any,

[1] Gen. ii. 7, i. 26, 27. [2] Gen. iii. 1–7. [3] Rom. v. 12. [4] John iii. 7.

until they transgress the divine law, after sufficient capacity has been given to understand it; and that infants, though inheriting this fallen nature, are saved in the infinite mercy of God, through the redemption which is in Christ Jesus.

JUSTIFICATION AND SANCTIFICATION.

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."[1] We believe that justification is of God's free grace, through which, upon repentance and faith, He pardons our sins, and imparts to us a new life. It is received, not for any works of righteousness that we have done,[2] but in the unmerited mercy of God in Christ Jesus. Through faith in Him, and the shedding of His precious blood, the guilt of sin is taken away, and we stand reconciled to God. The offering up of Christ as the propitiation for the sins of the whole world, is the appointed manifestation both of the righteousness and of the love of God. In this propitiation the pardon of sin involves no abrogation or relaxation of the law of holiness. It is the vindication and establishment of that law,[3] in virtue of the free and righteous submission of the Son of God himself to all its requirements. He, the unchangeably just, proclaims Himself the justifier of him that believeth in Jesus.[4] From age to age, the sufferings and death of Christ have been a hidden mystery, and a rock of offense to the unbelief and pride of man's fallen nature; yet, to the humble penitent whose heart is broken under the convicting power of the Spirit, life is revealed in that death. As he looks upon Him who was wounded for our transgressions,[5] and upon whom the Lord was pleased to lay the iniquity of us all,[6] his eye is more and more opened to see, and his heart to understand, the exceeding sinfulness of sin for which the Savior died; whilst, in the sense of pardoning grace, he will

[1] John iii. 16.
[2] Titus iii. 5.
[3] Rom. iii. 31.
[4] Rom. iii. 26.
[5] Isa. liii. 5.
[6] Isa. liii. 6.

joy in God through our Lord Jesus Christ, by whom we have now received the atonement.[1]

We believe that in connection with Justification is Regeneration: that they who come to this experience know that they are not their own,[2] that being reconciled to God by the death of His Son, we are saved by His life;[3] a new heart is given and new desires; old things are passed away, and we become new creatures,[4] through faith in Christ Jesus; our wills being surrendered to His holy will, grace reigns through righteousness, unto eternal life, by Jesus Christ our Lord.[5]

Sanctification is experienced in the acceptance of Christ in living faith for justification, in so far as the pardoned sinner, through faith in Christ, is clothed with a measure of His righteousness and receives the Spirit of promise; for, as saith the Apostle, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."[6] We rejoice to believe that the provisions of God's grace are sufficient to deliver from the power, as well as from the guilt, of sin, and to enable His believing children always to triumph in Christ.[7] How full of encouragement is the declaration, "According to your faith be it unto you."[8] Whosoever submits himself wholly to God, believing and appropriating His promises, and exercising faith in Christ Jesus, will have his heart continually cleansed from all sin, by His precious blood, and, through the renewing, refining power of the Holy Spirit, be kept in conformity to the will of God, will love Him with all his heart, mind, soul and strength, and be able to say, with the Apostle Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."[9] Thus, in its full experience, Sanctification is deliverance from the pollution, nature, and love of sin. To this we are every one called, that we may serve the Lord without fear, in holiness and righteousness before Him, all the days

[1] Rom. v. 11.
[2] I. Cor. vi. 19.
[3] Rom. v. 10.
[4] II. Cor. v. 17.
[5] Rom. v. 21.
[6] I. Cor. vi. 11.
[7] II. Cor. ii. 14.
[8] Matt. ix. 29.
[9] Rom. viii. 2.

of our life.[1] It was the prayer of the apostle for the believers, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it."[2] Yet the most holy Christian is still liable to temptation, is exposed to the subtle assaults of Satan, and can only continue to follow holiness as he humbly watches unto prayer, and is kept in constant dependence upon his Savior, walking in the light,[3] in the loving obedience of faith.

THE RESURRECTION AND FINAL JUDGMENT.

We believe, according to the Scriptures, that there shall be a resurrection from the dead, both of the just and of the unjust,[4] and that God hath appointed a day in which He will judge the world in righteousness, by Jesus Christ whom He hath ordained.[5] For, as saith the apostle, "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."[6]

We sincerely believe, not only a resurrection in Christ from the fallen and sinful state here, but a rising and ascending into glory with Him hereafter; that when He at last appears we may appear with him in glory. But that all the wicked, who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation. And that the soul of every man and woman shall be reserved, in its own distinct and proper being, and shall have its proper body as God is pleased to give it. It is sown a natural body, it is raised a spiritual body;[7] that being first which is natural, and afterward that which is spiritual. And though it is said, "this corruptible shall put on incorruption, and this mortal shall put on immortality,"[8] the change shall

[1] Luke i. 74, 75.
[2] I. Thess v. 23, 24.
[3] I. Jno i. 7.
[4] Acts xxiv. 15.
[5] Acts xvii. 31.
[6] II. Cor. v. 10.
[7] I. Cor. xv. 44.
[8] I. Cor. xv. 53.

be such as will accord with the declaration, "Flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption."[1] We shall be raised out of all corruption and corruptibility, out of all mortality, and shall be the children of God, being the children of resurrection.[2]

"Our citizenship is in heaven" (R.V.), from whence also we look for the Savior the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.[3]

We believe that the punishment of the wicked and the blessedness of the righteous shall be everlasting; according to the declaration of our compassionate Redeemer, to whom the judgment is committed, "These shall go away into eternal punishment, but the righteous into eternal life." (R.V.)[4]

BAPTISM.

We would express our continued conviction that our Lord appointed no outward rite or ceremony for observance in His church. We accept every command of our Lord in what we believe to be its genuine import, as absolutely conclusive. The question of the use of outward ordinances is with us a question, not as to the authority of Christ, but as to his real meaning We reverently believe that, as there is one Lord and one faith, so there is, under the Christian dispensation, but one baptism,[5] even that whereby all believers are baptized in the one Spirit into the one body.[6] This is not an outward baptism with water, but a spiritual experience; not the putting away of the filth of the flesh,[7] but that inward work which, by transforming the heart and settling the soul upon Christ, brings forth the answer of a good conscience towards God, by the resurrection of Jesus Christ, in the experience of His love and power, as the risen and ascended Savior. No bap-

[1] I. Cor. xv. 50.
[2] Luke xx. 36. See also Declaration of 1693, Sewell's History, vol. II., 383–384.
[3] Phil. iii. 20, 21.
[4] Matt. xxv. 46.
[5] Eph. iv. 4, 5.
[6] I. Cor. xii. 13. R. V.
[7] I. Pet. iii. 21.

tism in outward water can satisfy the description of the apostle, of being buried with Christ by baptism unto death.[1] It is with the Spirit alone that any can be thus baptized. In this experience the announcement of the Forerunner of our Lord is fulfilled, "He shall baptize you with the Holy Ghost and with fire."[2] In this view we accept the commission of our blessed Lord as given in Matthew xxviii. 18, 19 and 20th verses: "And Jesus came to them and spake unto them saying, All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and, lo, I am with you alway, even unto the end of the world." (R.V.) This commission, as we believe, was not designed to set up a new ritual under the new covenant, or to connect the initiation into a membership, in its nature essentially spiritual, with a mere ceremony of a typical character. Otherwise it was not possible for the apostle Paul, who was not a whit behind the very chiefest apostles,[3] to have disclaimed that which would, in that case, have been of the essence of his commission when he wrote, "Christ sent me not to baptize, but to preach the Gospel."[4] Whenever an external ceremony is commanded, the particulars, the mode and incidents of that ceremony, become of its essence. There is an utter absence of these particulars in the text before us, which confirms our persuasion that the commission must be construed in connection with the spiritual power which the risen Lord promised should attend the witness of his apostles and of the church to Him, and which, after Pentecost, so mightily accompanied their ministry of the word and prayer, that those to whom they were sent were introduced into an experience wherein they had a saving knowledge of and living fellowship with the Father and the Son and the Holy Spirit.

[1] Rom. vi. 4. [2] Matt. iii. 11. [3] II. Cor. xi. 5. [4] I. Cor. i. 17.

THE SUPPER OF THE LORD.

Intimately connected with the conviction already expressed is the view that we have ever maintained as to the true supper of the Lord. We are well aware that our Lord was pleased to make use of a variety of symbolical utterances, but He often gently upbraided His disciples for accepting literally what He had intended only in its spiritual meaning. His teaching, as in His parables or in the command to wash one another's feet, was often in symbols, and ought ever to be received in the light of His own emphatic declaration, "The words that I speak unto you they are spirit and they are life."[1] The old covenant was full of ceremonial symbols; the new covenant, to which our Savior alluded at the last supper, is expressly declared by the prophet to be "not according to the old."[2] We cannot believe that in setting up this new covenant the Lord Jesus intended an institution out of harmony with the spirit of this prophecy. The eating of His body and the drinking of His blood can not be an outward act. They truly partake of them who habitually rest upon the sufferings and death of their Lord as their only hope, and to whom the indwelling Spirit gives to drink of the fullness that is in Christ. It is this inward and spiritual partaking that is the true supper of the Lord.

The presence of Christ with His church is not designed to be by symbol or representation, but in the real communication of His own Spirit. "I will pray the Father and He shall give you another Comforter, who shall abide with you forever."[3] Convincing of sin, testifying of Jesus, taking of the things of Christ, this blessed Comforter communicates to the believer and to the church, in a gracious, abiding manifestation, the REAL PRESENCE of the Lord. As the great remembrancer, through whom the promise is fulfilled, He needs no ritual or priestly intervention in bringing to the experience of the true commemoration and communion. "Behold," saith

[1] Jno. vi. 63. [2] Jer. xxxi. 32, Heb. viii. 9. [3] Jno. xiv. 16.

the risen Redeemer, "I stand at the door and knock. If any man hear my voice and open the door, I will come in and sup with him and he with me."[1] In an especial manner, when assembled for congregational worship, are believers invited to the festival of the Savior's peace, and, in a united act of faith and love, unfettered by any outward rite or ceremonial, to partake together of the body that was broken and of the blood that was shed for them, without the gates of Jerusalem. In such a worship they are enabled to understand the words of the apostle as expressive of a sweet and most real experience: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread that we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread."[2]

PUBLIC WORSHIP.

Worship is the adoring response of the heart and mind to the influence of the Spirit of God. It stands neither in forms nor in the formal disuse of forms: it may be without words as well as with them, but it *must* be in spirit and in truth.[3] We recognize the value of silence, not as an end, but as a means toward the attainment of the end; a silence, not of listlessness or of vacant musing, but of holy expectation before the Lord. Having become His adopted children through faith in the Lord Jesus Christ, it is our privilege to meet together and unite in the worship of Almighty God, to wait upon Him for the renewal of our strength, for communion one with another, for the edification of believers in the exercise of various spiritual gifts, and for the declaration of the glad tidings of salvation to the unconverted who may gather with us. This worship depends not upon numbers. Where two or three are gathered together in the name of Christ there is a church, and Christ, the living Head, in the midst of them. Through His media-

[1] Rev. iii. 20. [2] I. Cor. x. 16, 17. [3] John iv. 24.

tion, without the necessity for any inferior instrumentality, is the Father to be approached and reverently worshiped. The Lord Jesus has forever fulfilled and ended the typical and sacrificial worship under the law, by the offering up of Himself upon the cross for us, once for all. He has opened the door of access into the inner sanctuary, and graciously provided spiritual offerings for the service of His temple, suited to the several conditions of all who worship in spirit and in truth. The broken and the contrite heart, the confession of the soul prostrate before God, the prayer of the afflicted when he is overwhelmed, the earnest wrestling of the spirit, the outpouring of humble thanksgiving, the spiritual song and melody of the heart,[1] the simple exercise of faith, the self-denying service of love, these are among the sacrifices which He, our merciful and faithful High Priest, is pleased to prepare, by His Spirit, in the hearts of them that receive Him, and to present with acceptance unto God.

By the immediate operations of the Holy Spirit, He, as the Head of the church, alone selects and qualifies those who are to present His messages or engage in other service for Him; and, hence, we cannot commit any formal arrangement to any one in our regular meetings for worship. We are well aware that the Lord has provided a diversity of gifts[2] for the needs both of the church and of the world, and we desire that the church may feel her responsibity, under the government of her Great Head, in doing her part to foster these gifts, and in making arrangements for their proper exercise.

It is not for individual exaltation, but for mutual profit, that the gifts are bestowed;[3] and every living church, abiding under the government of Christ, is humbly and thankfully to receive and exercise them, in subjection to her Holy Head. The church that quenches the Spirit and lives to itself alone must die.

We believe the preaching of the Gospel to be one of the

[1] Eph. v. 19. [2] I. Cor. xii. 4-6. [3] I. Cor. xii. 7.

chief means, divinely appointed, for the spreading of the glad tidings of life and salvation through our crucified Redeemer, for the awakening and conversion of sinners, and for the comfort and edification of believers. As it is the prerogative of the Great Head of the church alone to select and call the ministers of His Gospel, so we believe that both the gift and the qualification to exercise it must be derived immediately from Him; and that, as in the primitive church, so now also, He confers spiritual gifts upon women as well as upon men, agreeably to the prophecy recited by the apostle Peter, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy,"[1] respecting which the apostle declares, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."[2] As the gift is freely received, so it is to be freely exercised,[3] in simple obedience to the will of God.

Spiritual gifts, precious as they are, must not be mistaken for grace; they add to our responsibility, but do not raise the minister above his brethren or sisters. They must be exercised in continued dependence upon our Lord, and blessed is that ministry in which man is humbled, and Christ and His grace exalted. "He that is greatest among you," said our Lord and Master, "let him be as the younger; and he that is chief as he that doth serve. I am among you as he that serveth."[4]

While the church cannot confer spiritual gifts, it is its duty to recognize and foster them, and to promote their efficiency by all the means in its power. And while, on the one hand, the Gospel should never be preached for money,[5] on the other, it is the duty of the church to make such provision that it shall never be hindered for want of it.

The church, if true to her allegiance, cannot forget her part in the command, "Go ye into all the world, and preach

[1] Acts ii. 17. [2] Acts ii. 39. [3] Matt. x. 8 See also Acts xx. 33–35. [4] Luke xxii. 26, 27. [5] Acts viii. 20, xx. 33–35.

the Gospel to every creature."[1] Knowing that it is the Spirit of God that can alone prepare and qualify the instruments who fulfill this command, the true disciple will be found still sitting at the feet of Jesus, listening that he may learn, and learning that he may obey. He humbly places himself at his Lord's disposal, and, when he hears the call, "Whom shall I send, and who will go for us?" is prepared to respond, in childlike reverence and love, "Here am I, send me."[2]

PRAYER AND PRAISE.

Prayer is the outcome of our sense of need, and of our continual dependence upon God. He who uttered the invitation, "Ask and it shall be given you,"[3] is himself the Mediator and High Priest who, by His Spirit, prompts the petition, and who presents it with acceptance before God. With such an invitation, prayer becomes the duty and the privilege of all who are called by His name. Prayer is, in the awakened soul, the utterance of the cry, "God be merciful to me, a sinner;"[4] and, at every stage of the believer's course, prayer is essential to his spiritual life. A life without prayer is a life practically without God. The Christian's life is a continual asking. The thirst that prompts the petition produces, as it is satisfied, still deeper longings, which prepare for yet more bounteous supplies, from Him who delights to bless. Prayer is not confined to the closet. When uttered in response to the promptings of the Holy Spirit, it becomes an important part of public worship, and, whenever the Lord's people meet together in His name, it is their privilege to wait upon Him for the spirit of grace and supplications.[5] A life of prayer cannot be other than a life of praise. As the peace of Christ reigns in the church, her living members accept all that they receive, as from His pure bounty, and each day brings them fresh pledges of their Father's love. Satisfied with the goodness of His house, whether as individuals, in families, or in

[1] Mark xvi. 15.
[2] Isaiah vi. 8.
[3] Matt. vii. 7.
[4] Luke xviii. 13.
[5] Zech. xii. 10.

congregations, they will be still praising Him,[1] heart answering to heart, "Bless the Lord, O my soul: and all that is within me, bless His holy name."[2]

LIBERTY OF CONSCIENCE IN ITS RELATION TO CIVIL GOVERNMENT.

That conscience should be free, and that in matters of religious doctrine and worship man is accountable only to God, are truths which are plainly declared in the New Testament; and which are confirmed by the whole scope of the Gospel, and by the example of our Lord and His disciples. To rule over the conscience, and to command the spiritual allegiance of his creature man, is the high and sacred prerogative of God alone. In religion every act ought to be free. A forced worship is plainly a contradiction in terms, under that dispensation in which the worship of the Father must be in spirit and in truth.[3]

We have ever maintained that it is the duty of Christians to obey the enactments of civil government, except those which interfere with our allegiance to God. We owe much to its blessings. Through it we enjoy liberty and protection, in connection with law and order. Civil government is a divine ordinance,[4] instituted to promote the best welfare of man, hence magistrates are to be regarded as God's ministers who should be a terror to evil doers and a praise to them that do well. Therefore, it is with us a matter of conscience to render them respect and obedience in the exercise of their proper functions.

MARRIAGE.

Marriage is an institution graciously ordained by the Creator Himself, for the help and continuance of the human family. It is not a mere civil contract, and ought never to be entered upon without a reference to the sanction and blessing of Him who ordained it. It is a solemn engagement for

[1] Psalm lxxxiv. 4. [2] Ps. ciii. 1. [3] John iv. 24. [4] Rom. xiii. 1., I. Pet. ii. 13-16.

the term of life,[1] designed for the mutual assistance and comfort of both sexes, that they may be helpmeets to each other in things temporal and spiritual. To this end it should imply concurrence in spiritual as well as temporal concerns, and should be entered upon discreetly, soberly, and in the fear of the Lord.

PEACE.

We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Lawgiver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, "Love your enemies."[2] In enjoining this love, and the forgiveness of injuries, He who has bought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them.

We cannot doubt that they are incumbent now, and that we have in the prophetic Scriptures the distinct intimation of their direct application, not only to individuals, but to nations also.[3] When nations conform their laws to this divine teaching, wars must necessarily cease.

We would, in humility, but in faithfulness to our Lord, express our firm persuasion that all the exigencies of civil government and social order may be met under the banner of the Prince of Peace, in strict conformity with His commands.

OATHS.

We hold it to be the inalienable privilege of the disciple of the Lord Jesus that his statements concerning matters of fact within his knowledge should be accepted, under all circumstances, as expressing his belief as to the fact asserted. We rest upon the plain command of our Lord and Master, "Swear not at all;"[4] and we believe any departure from this

[1] Matt. xix. 5, 6.
[2] Matt. v. 44, Luke vi. 27.
[3] Isaiah ii. 4, Micah iv. 1.
[4] Matt. v. 34.

standard to be prejudicial to the cause of truth and to that confidence between man and man, the maintenance of which is indispensable to our mutual well being. This command, in our persuasion, applies not to profane swearing only, but to judicial oaths also. It abrogates any previous permission to the contrary, and is, for the Christian, absolutely conclusive.

THE FIRST DAY OF THE WEEK.

Whilst the remembrance of our Creator ought to be, at all times, present with the Christian, we would express our thankfulness to our Heavenly Father that He has been pleased to honor the setting apart of one day in seven for the purposes of holy rest, religious duties, and public worship; and we desire that all under our name may avail themselves of this great privilege as those who are called to be risen with Christ, and to seek those things that are above, where He sitteth at the right hand of God.[1] May the release thus granted from other occupations be diligently improved. On this day of the week especially ought the households of Friends to be assembled for the reading of the Scriptures and for waiting upon the Lord; and we trust that, in a Christianly wise economy of our time and strength, the engagements of the day may be so ordered as not to frustrate the gracious provision thus made for us by our Heavenly Father, or to shut out the opportunity either for public worship or for private retirement and devotional reading.

In presenting this declaration of our Christian faith, we desire that all our members may be afresh encouraged, in humility and devotedness, to renewed faithfulness in fulfilling their part in the great mission of the Church, and through the Church to the world around us, in the name of our Crucified Redeemer. Life *from* Christ, life *in* Christ, must ever be the basis of life *for* Christ. For this we have been created and redeemed, and, by this alone, can the longings of our immortal souls be satisfied.

[1] Coloss. iii. 1.

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